

December 7, 1954

The LUTHERAN Witness



Mark the glad sound! The Savior comes,
The Savior promised long;
Let every heart prepare a throne
And every voice a song.

THE LUTHERAN
THEOLOGICAL SEMINARY
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Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"THESE MONEY-MAKING AFFAIRS"

Now that the LUTHERAN WITNESS has published one "opinion" on church financing by no less an authority than the Synodical Stewardship Counselor, will the Editorial Staff in all fairness present another side of this question? And then perhaps a third, a reconciliation or happy medium viewpoint? After all, how a person RECEIVES the money with which he honors God is — except for obviously sinful occupations and methods — an adiaphoron. . . .

I call attention to the word "giving." When a person pays for a quilt or a sausage supper or a scouring pad, he is not handing it over to the CHURCH. He pays it to a church member or a group of church members. This or these then "give" all or part of the money so received to their church. They do it, we charitably assume, cheerfully, out of faith and love to the Savior. This is particularly the case with consecrated women and youth who often have little or no income and want to make their giving personal instead of handing over what husband or father earns. Who will deny them this expression of Christian faith and love? Surely we are not going to establish man-made rules of how any individual or group may earn the money which they voluntarily give to church. If a Lutheran can support his church out of the dividends he receives in a corporation consisting of fellow Lutherans and non-Lutherans, — if I may make an offering from my profits of a business partnership with a Romanist, or from corn raised on a field I rent from a Jew, why can't two or more Lutherans engage in an enterprise from which they devote all or part of the profits to church and charity?

Are we really talking about "giving" or how a giver first receives? What's the Latin: "Who would teach well must carefully distinguish"?

Greenville, Ill.

KARL F. BREEHNE

After reading the July 6 issue of the WITNESS, I was left with the impression that NO money-making affairs are wholesome and therefore ALL of them should be banned in the church. To support this theory, the editor cites quite an array of undesirable by-products, proved and produced by experience. The editorial page in the August 3 issue carries nothing but

feelings which support the Stewardship Counselor's convictions. I am wondering why the reverse was not published, for surely there is such sentiment also in the opposite direction, and justly so. . . .

We have to be careful when we attempt to put a wet blanket on the fires of all fund-raising enterprises. Tell me, what is so unwholesome about the many paper sales which our mission congregation has conducted? Otherwise waste was converted into many precious dollars for our Building Fund. Furthermore, if certain church affairs, such as a bake sale or sauerkraut supper, are to be frowned upon because they "create unwelcome competition with business firms," then the men of the congregation should not have spent one whole evening cutting down old trees on the newly purchased church property, for this might antagonize the tree surgeon.

As you may have guessed, our congregation does sponsor money-making affairs and money-saving projects. But this you may not have surmised: these endeavors did not "undermine the practice of Christian stewardship," as a study of the records will indicate, because they were kept in check and did not become the center of congregational life.

Undoubtedly, money-making affairs have gone too far with some Christian groups. But because of some bad experiences must we put the damper on all similar activities? It would seem that this is going too far.

Dayton, Ohio

P. E. SCHMUCKER

With all the discussion about money-making affairs, stewardship, I believe that all the argument in this matter is beside the point. I know congregations which, though they ban all money-making enterprises (I think the term "money-making" is a wrong emphasis in naming many of these undertakings) drag their feet stewardshipwise just as much as some of those terrible congregations that have these money-making affairs. There is a total misunderstanding of what money is as a medium of exchange. On the other hand I know congregations who do very well in their freewill support of the church and yet have some of these money-making affairs. The crux of the whole matter lies in a right attitude toward God, Christ, and one's possessions. If the attitude is right, the method is not too important. We could write a book on this subject. The

proof of the pudding is often in the eating. The better way lies at neither extreme. Philadelphia, Pa. H. C.

A FINAL WORD

In our article on "Money Affairs" we defined *Christian giving* in light of the Scriptures. Money affairs are not *Christian giving*. They are an exchange of money received. That is not giving, in a secular sense. To us the question is: "How does God want people to support His cause?" Christian giving, or through giving money-making affairs? Read what we said.

Our giving principles do not differ from our practice, but our practice must be in accord with the principles as laid down in the Bible.

We did not say that money-making affairs by themselves were a sin. They, in many cases, finally under good stewardship teaching and practice, cannot be denied. This fact has been forcibly brought to our attention by the flood of letters we received from persons throughout Synod in response to our article. Many state that since longer depend upon money-making in their congregations but promote proportionate giving, their financial affairs are over.

J. E. HERGENROTHER



THE COVER

"St. John's Lutheran Church, Grove township, northwest of Chicago" is the subject of this picture by Wm. Brodeur, 212 S. Pine St., Mount Pleasant, Ill. St. John's was organized in 1848. The present building dates from 1880. The pastor, Rev. F. L. Gehrs, has been associated with St. John's for 42 years. The church has long served the farming community south of what are now the suburbs of Mount Prospect and Addison Heights. Brodeur, Canadian born, won prizes in Tribune Art contests of 1953, is the legend that the *Chicago Tribune* printed, in its December 1953 issue, under the full-page reproduction in color of this LUTHERAN WITNESS which appears through the columns of the *Tribune* and of the artist.

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"The Dayspring from on High"



By VICTOR BARTLING

Professor of New Testament, Concordia Seminary, St. Louis, Mo.

shall be his name." So the priest Zacharias wrote on his waxed tablet, settling the debate and been going on about the appropriate name for his eight-day-old John," that is, "Jehovah is gracious." The name had been appointed for his child by God Himself.

New Springtime

This is the first writing in the new time era that has commenced for the world. How different this opening of our new age from the last word found in our English Old Testament: "Come and smite the earth with fire." "John" — a fitting name, in honor of the child who is to give to his people "knowledge of salvation . . . by the remission of their sins through the mercy of our God"; who is to prepare the Lord to prepare His Son, that very Lord who at this time is being nurtured as a yet unborn child in the heart of the village maiden Elizabeth whose recent visit has blessed the aged couple. And, finally, it is of Mary's unborn Son, rather than of his own child, now lying in His mother's happy arms, that the priest, with inspired speech, sings prophetic of His enraptured song of praise, "The Dayspring from on high hath visited us."

Let us lift out one line of this passage and present a few thoughts appropriate to the Advent season which suggests: "The Dayspring from on high hath visited us."

The beautiful old English word "Dayspring" has come into our Bible through William Tyndale. In his day "Dayspring" was used for that point

on the horizon at which the sun comes up on any given morning. It means sunrise, or dawn. There is considerable evidence that in Jewish religious circles in the days of Zacharias the concept lying behind the word "dayspring" was used as a title for the coming Messiah, as being the spiritual Sun that rises over our darkened world.

How strange and yet how glorious: this Dayspring, this Sun of which the *Benedictus* speaks, illumines us not from the sky but descends to "visit" us on earth. This Sun of the world becomes an infant; the Lord of the world is born in the family of David.

The Supreme Visit

The opening chapters of the New Testament speak of many visits. Gabriel visits Mary. Mary visits Elizabeth. The angels visit the shepherds. The shepherds visit the manger-cradled Child. Wise Men from the East visit Bethlehem. Mary and Joseph visit the Temple with their Child. But the supreme visit is this, that this Child, the Holy God, visits sinners, the Almighty visits the creatures of the dust. It is really far more than a mere visit; for He comes "not to sojourn but to abide" with us. The eternal Son of God becomes our Brother. Over against ancient heresy which is being revived in our days, clothed with the trappings of modern philosophy, a heresy that denies the very possibility of the actual historical incarnation and, nevertheless, claims for itself a rightful place in the Christian church, we need to take seriously the confession of the church that He whose birth we celebrate at Christmas is "true God, be-

gotten of the Father"; "who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man." To put this statement of the Creed into picture language, we can do no better than to say with Zacharias: "The Dayspring from on high hath visited us."

The Sun of Righteousness

The sun's rising is a gradual and progressive thing. Kipling says that on the road to Mandalay "the dawn comes up like thunder." It may be so in that part of the world. Not in ours. Here there is first but a faint gray twilight, softening the darkness and heralding what is to come. Then a few dim purple streaks spread upon the far eastern horizon, followed shortly by the golden tips of the great sun as he lifts the gates of the morning. So with our divine Dayspring. As the parents of our race went weeping from a paradise lost, they were comforted by the first streaks of the coming dawn in the promise of the woman's Seed who should bruise the head of the serpent. Clearer and clearer, as revelation progresses, become the promises; and, thus, brighter and brighter become the tokens of the dawn of salvation. Generation after generation lives in hope. At length, Zacharias sees the golden tips of the rising Sun appear. The unborn Messiah has been under his roof. His own son John has been announced as His herald. The promises are being fulfilled. "Blessed be the Lord God of Israel . . . the Dayspring from on high hath visited us."

Our Dayspring

Are we, perhaps, unable to share the thrill of the Good News of fulfillment which pulsates in every line of this canticle? Or have we no need of the healing power of this Dayspring from on high? Surely, with every one of us it is true that each one "knows the plague of his own heart." Apart from the universal malady of sinfulness in which we all share, each one has his own particular temptations and failures. We cannot live one hour without the healing pardon of the Dayspring from on high. Again, with every one of us it is true that "his heart knows its own bitterness," and every heart has a bitterness to know. Our Dayspring from on high also knows this bitterness, knows our own particular burden and problem. If we are but conscious of His presence and ask Him for His support, we shall not fail of the relief we need. We all, therefore, have reason to exult with Zacharias in "the tender mercy of our God whereby the Dayspring from on high hath visited us." "*Benedictus*, blessed be the Lord God of Israel."

YOUR SYNOD

THE PRESIDENT

During the past months I have endeavored to impart some information to the readers of the LUTHERAN WITNESS about the important commission and the enormous obligation — or, we had better say, the wonderful privilege — which Jesus has given our Synod when He opened for us many doors of opportunity to be witnesses unto Him. You have been given glimpses into the mission fields at home and abroad. You will recall also that under God's gracious blessings our missionaries were able to report wonderful successes. Furthermore, you will remember that I mentioned the importance of training an adequate number of pastors, missionaries, and teachers for the expanding work of our Synod.

The Stewardship Department of Synod prepared some excellent materials for Synodical Sunday (November 7). It gave our people, young and old, an opportunity to gain a "bird's-eye view" of the 17 foreign countries in which Synod carries on mission work directly and six or seven other foreign countries in which our Synod subsidizes the work done by Lutheran Free Churches. About 1,400 of our congregations ordered this material. I wish that every one of our 3,800 congregations had ordered it and made it available to every family belonging to our church. I am sure that it would have given much-needed information. It would have aroused and stimulated greater interest for the cause of Christ's kingdom. It would have moved mightily many hearts to pray more fervently and many hands to sacrifice more willingly and liberally for the important work of missions which they are permitted to carry on jointly with their fellow Christians in Synod.

The Houston Convention, 1953, passed specific resolutions concerning this expanding work and gave its various boards and committees definite instructions. These boards have tried conscientiously to carry out these regulations. The Board for Higher Education has made definite headway in the matter of the Senior College and some building operations at some of our other colleges and seminaries. Our various mission boards have undertaken the work of expansion voted by Synod. This applies also to the Board for Parish Education and other boards.

Expansion means increased expenditures. This holds true in business, in farming, in mining, in transportation, in

education, etc. Everyone realizes this. Everyone should realize also that expansion of the church's work is no exception. However, somehow many members of the church either never give this a thought, or else they forget about it. This places Synod's Board of Directors, which is expected to see to it that Synod's budget is balanced, into a most embarrassing position. At its meeting on October 28 the Board devoted several hours to this problem and sought to find a solution. Here are some of the hard facts which we were compelled to face:

1. The 1953 Fiscal Conference fixed the 1954 synodical budget at \$8,100,000 — because it was persuaded that these sums were needed for the great program of our church.

2. During the closing days of October only \$4,100,000 of this budget had been raised. This means that during the months of November and December our congregations must raise \$4,000,000 if we are not to close with a critical deficit. It means that all our congregations must put forth a much greater effort than they did during the last two months of 1953.

These facts moved members of the Board of Directors who could be reached to urge the sending of the following telegram under date of November 5 to all pastors of congregations:

"Yesterday's synodical Treasurer's report causes anxious concern prompting telegram before Synodical Sunday. 1954 budget eight million. Receipts to date only four million. To obviate most critical debt in our history, need four million next two months. Your church depends on you and your people to meet crisis. Pleading Christ's cause, J. W. BEHNKEN, President."

A pastor of one of our congregations in one of our larger cities wrote the following under date of November 8, 1954:

"Yesterday I preached on the text, 'I am the Way, the Truth, and the Life.' I concluded by pointing out how happy we should be that we have 'the Way, the Truth, and the Life,' and how eager we should be to help others find what, by the grace of God, we have found. Then I reported on your telegram, and added a few remarks. At the conclusion of the service, before I reached the rear of the church to greet the worshipers, one man said, 'I will send you a check for \$1000 tomorrow.' Before I went much farther,

another promised to send a check for \$250. Since we have already furnished our so-called 'fair share,' to be a net gain for the Deficit Prevention Fund. Your telegram to me has done for itself."

The Board of Directors, furthermore, is giving thorough attention to the matter of the economical use of Synod funds. It is urging every board and committee to practice strict economy. A thorough study is being made of all expenditures.

A few very earnest suggestions:

1. Impart full information concerning Synod's critical financial situation and the reason for it to every member of the congregation.

2. Impress on every member that this work of Synod is his or her responsibility. The missionaries at home and abroad, the professors who train our missionaries and teachers, are his or her representatives. Each one of us carries a definite obligation toward these workers.

3. Plead with every member in the name of the Lord to remember this work of the Savior with a liberal contribution at the close of the year.

4. Urge that every member take seriously of a special Christmas offering for Christ and His cause. We remember loved ones and friends. Should we not remember our dearest Friend, our Lord Christ Jesus?

5. Let every congregation give serious thought to following the example of the congregation at Wood, Kans., Christmas, 1953 ("Christmas in Kansas" in LUTHERAN WITNESS, February 12, 1954). Ask your pastor to visit it to your congregation, to the parish school and Sunday school, to the church club, the ladies' aid, the Walthers' and other organizations. The phenomenal results achieved in Ellipton, Kans., and the joy which it brought the members may be achieved in your congregation. Do not say it is too late. You know that sometimes it is not too late to rush even at the last moment to present a Christmas gift for some friend or one. Shall we say that the next 15 days do not offer enough time to be ready for a really generous gift to the Savior, who came to give Himself for us? His lifeblood, for us? It can be done. Will you do it?

JOHN W. BEHNKEN

The Psalter

A Light and a Leap

Psalm 18:28, 29: "For Thou wilt light my candle; the Lord, my God, will enlighten my darkness. For by Thy light I have run through a troop; and by Thy God have I leaped over a wall."

We all know what it feels like to go into a dark room. We feel way, we grope around, we bruise ourselves. Darkness is nothing pleasant. A child cries in the dark. We find our way in the dark.

When we are in darkness, there is one thing that we want—light! A kind of light—an electric bulb, a flashlight, a match, a candle. When light glows, we feel safe again.

We have all felt the fear of physical darkness. But the terror is far deeper when the spirit is dark. Sin casts darkness to our soul. Every time we sin we snuff out the light of God's grace.

In our darkness we can't find the way ourselves. So we turn to God and say to Him with the Psalmist: "Thou wilt light my candle; the Lord, my God, will enlighten my darkness." His grace makes our candle burn. That light the shades of night are cast away. The candle may flicker and die. Our faith may waver. Doubts may assail us. Sin may blind our eyes to the heavenly rays.

But God keeps the candle burning. Its flame dispels our darkness. Its glow illumines our heavenward path.

Its light shines from the Cross. But now the Psalmist abruptly changes the picture. He knows that we are not only beset by sin but also beset by difficulties and obstacles that make our way through life.

And so he cries: "By Thee I have run through a troop; and by Thy God I have leaped over a wall." David sees enemies lined up before him in a battle; with God's help he will run through them. He sees his way blocked by a wall; with God's help he will leap over it. Is your way blocked by a troop? Do problems in your life make you quake?

These are walls, to be sure. But they can be hurdled; not by our own strength or muscles, indeed, but with the strength that God infuses into us. With His help we can make the hurdle. Then we shall look back and say: "My God I have leaped over the wall." He gives us light; He gives us strength. David knew it; we shall know it too.

THOMAS COATES

And Jesus Said

If any man serve Me, let him follow Me; and where I am, there shall also My servant be. JOHN 12:26

Jesus had just alluded to the necessity of His death. Now He says that if anybody wishes to belong to Him, to be His servant, His disciple, he has to follow Him. The meaning is clear. Whoever desires to be a servant of Jesus must be willing to travel the thorny path which the Master trod.

In the days of the early church it often happened that Christians were placed before this alternative: either denounce Christ or be put to death. In our day many of our fellow Christians, for instance, in the Baltic countries, have had to choose between denial of Christ and the firing squad. God be praised that scores and scores of the faithful decided to follow Christ into the dark valley of suffering and death rather than to turn their backs on Him who loved them and gave Himself for them.

For us in this land of blessed religious freedom the choice to be made does not have a grim aspect. But let us not forget that practically every day puts this alternative before us: either denial of Christ or some form of suffering. Perhaps the right choice means saying "No!"—often a painful thing—to something which a carnal impulse urges us to do and which amounts to a denial of Christ. Perhaps serving Jesus involves our disappointing friends who desire that we participate in some form of wrongdoing. It hurts us to spoil their fun, as they call it. But opposite to the wayward friends stands Jesus saying, "Follow Me!" Pray God for strength to make the right choice!

See how Jesus concludes His admonition: "Where I am, there shall also My servant be." He points to what lies on the other side of the valley of suffering, ignominy, and death: the realm of heavenly glory. He speaks of the road that He Himself, according to God's plan, has to travel as the way in which the Son of Man will be glorified. It is the way of the cross, of a shameful death, but likewise the way to infinite glory and majesty. It is the path of the old Latin motto *Per aspera ad astra*, through afflictions to the stars, that is, to heaven. Yes, being a servant of Christ in every case means self-denial, but at the end of the path stands Christ in His glory, receiving the faithful disciple into His loving arms.

WILLIAM F. ARNDT

The Lord's Prayer

"Give . . . Daily Bread"

Archibald McLeish wrote a drama called *Panic*, which takes as its theme the Great Depression before World War II. In one of its scenes a woman is seen watching an electric news bulletin on a New York building. The news is bad. Banks are failing. Poverty, like a gaunt ghost, is beginning to stalk the land. Suddenly she cries: "Our Father who art in heaven, forgive us our daily bread."

That was no mistake. It was a deft stroke with which the dramatist turned the spotlight on the greed that had become associated with our daily bread. There was something about our daily bread that needed to be forgiven.—And how is it today?

Jesus gives to our daily bread a subordinate position in His prayer, thereby pointing out to us that God and soul come first, body and things second. But we turn the divine order upside down, making the pursuit of the physical our big concern. That needs to be forgiven.

Jesus teaches us to pray, "Give us." Our daily bread, He wants to impress on us, is God's gift. Yet we proudly munch our food and bank our dollars as something that we earned. That needs to be forgiven.

Jesus tells us to pray for "bread," for the necessities of life. Nevertheless we are forever envying others their "cake." That needs to be forgiven.

With His "this day" and "daily," Jesus raises a warning finger against worry. How ill our long faces and knitted brows become the children and heirs of the heavenly Father! That needs to be forgiven.

Jesus says, "When ye pray, say 'our,' say 'us.'" He would remind us that one half of the world is going to bed hungry tonight. Yet here I sit at a table that groans under its load of good things to eat, smugly unmindful of the gnawing hunger of others. That needs to be forgiven.

"Our Father who art in heaven, forgive us our daily bread." I need to pray that, for only then can I really pray, "Give us this day our daily bread." Only then will I pray this petition humbly, deeply conscious of my utter unworthiness of as much as a crumb from the heavenly table. Only then, too, will I pray it gratefully, receiving each piece of bread with thanksgiving. And only then will I pray it lovingly, asking for "our" bread, because it is mine to share.

OSWALD RIESS

Editorials

Think This Over

A servant who was scolded for her untidiness by her mistress replied: "I am sure the rooms would be clean enough if it were not for the nasty sun which is always lighting up the dusty corners."

The Bible and experience teach us that many people refuse and reject the Word of God even though it offers them priceless and everlasting blessings.

The reason for their attitude is in part that the Word of God also reveals man's sins. Men who love sin do not wish to be told about it nor exhorted to forsake it. Such people reveal the thoughts of their hearts and condemn themselves at once as lovers of sin rather than lovers of God.

Danger of Discontent

We hear and read much about discontent. There are many underprivileged people in the world. There are those who are underpaid, underfed, underclothed, underhoused.

Before God even these have no right to complain. We deserve no good thing from God. Even a dry crust of bread would be an undeserved blessing.

Not only the underprivileged complain. It is easy for all of us to look at our more affluent neighbors and murmur. That is what happened to pious Asaph, whose "steps well nigh slipped" when he saw the prosperity of the wicked. God seemed unjust to him for blessing the unrighteous and letting him, the righteous one, suffer need.

Do you find yourself complaining? Suppose you should invite a Lutheran from another country to live in your home, enjoy your conveniences, look at your television set, drive your car, take your position in shop or office, in short, step into your place? Would he complain of being underprivileged? Would he not rather feel like a millionaire by comparison?

Discontent destroys faith in God and makes men miserable. "Be content with such things as ye have." God will never leave nor forsake you.

Who Forms Your Opinions?

Who forms your opinions regarding the problems and questions of the day? Do you permit a labor magazine to do your thinking? Or do you listen to a magazine on business management? Are the columns in a newspaper your guide in the rearing of your children, in your family relationships?

We live in an age of propaganda. The Communist would have us and the rest of the world believe that his ways and opinions are always right. The political parties and candidates seek to make us think as they do. In labor, in business management, in child training, in school, and even in some churches, "pressure" groups are trying to guide our thinking and doing.

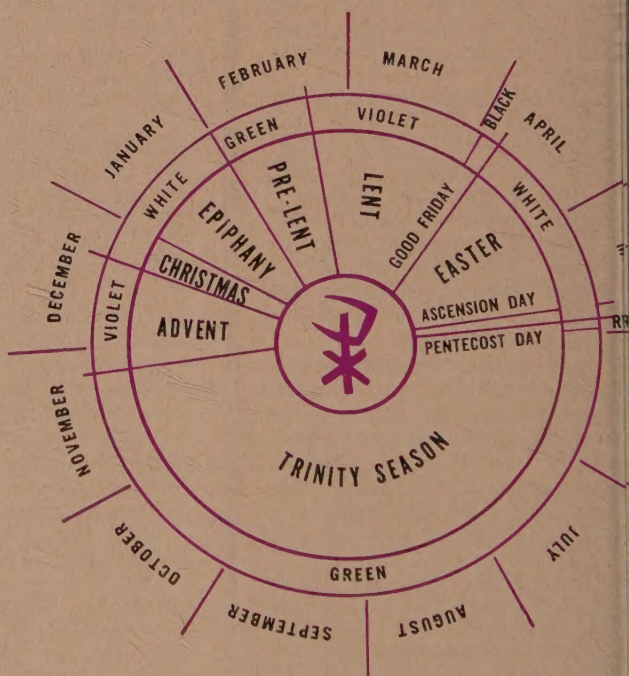
As the children of God, however, we permit only the Word of God to mold our opinions. We do make use of the opinions of others, but always we turn to God's truth in the Scriptures so that it may be a Light unto our path and Lamp unto our feet. We check our opinions and attitudes and actions according to the standard of God's Word.

Your Place in Society

Jesus was a society man. Not in the sense in which the term is usually understood, however. Jesus loved and associated with them. He did not shun the company of others but even went into the society of publicans and sinners, not to enjoy life with them according to their way of standards, but to gain souls. Wherever He went, He influenced society for good.

What is the result of your associations with people? Do you influence them for good or evil? Do you get influenced by them? Does your contact with the people of this world tend to secularize you? Does it silence your testimony and dampen your interest in the church? Are you moving in the wrong society. Be not conformed to this world, but be transformed.

The Church Year



LITURGICAL COLORS FOR THE CHURCH YEAR

- Violet — for Advent and Lent — the color of preparation and repentance.
- White — for Christmas, Epiphany, and Easter — the color of perfection and the purity of God.
- Black — for Good Friday — the color of sorrow and death.
- Red — for Pentecost and special days — the color of fire and blood. The color also represents the blood of heroes, saints, and martyrs in the church.
- Green — for Pre-Lent and Trinity — the color of life, and growth in Christian life.

Center symbol: Chi Rho, abbreviation of the Greek letters for Christ

Use Leaves

THE LORD'S DAY

Make churchgoing and storegoing. Every morning the Lord is at his business; nothing keeps him from it but the possibility of some disease which will not let him be out of the house. He may feel inert, but he goes. He may have a headache, but off he starts; and when he is there, how interested, how absorbed, how alert, how devoted! That is storegoing. Now take the same man and look at his churchgoing. What a contrast! I have a headache; I do not think I will go to church. It rains hard, and it is so cold; I will not venture out. I feel tired; I will stay at home and rest. And often, when he goes, how he lolls about and looks around and lets his mind wander. Yes, you say, but one is business to which one must attend; we will lose our place or our money; and the other is — well, what is it? Is it not an important thing? Is it not God's business? Is it not a very urgent affair? Does the welfare of the soul depend upon it? Can it be neglected with impunity? — R. L. G. in *Northern Illinois Messenger*.

CAN YOU STAND THESE TESTS?

The Weather Test. — Are you a sailboat Christian, drifting with the progress in the Lord if the winds are favorable? Or are you a tugboat Christian, plowing right ahead even when the gales are against you?

The Worry Test. — "If you trust, you do not worry; if you worry, you do not trust." Have you found that He who gives you peace in Him, perfect peace whose mind is stayed on Him, that He trusts in God?

The Worldliness Test. — Do you think as the world thinks; go where the world goes; act as the world acts? Does your life give evidence of having your affections set on things above, not on things of the earth?

The Wallet Test. — What proportion of your income does the Lord have? Was it at least as much as the tithe which the Jew paid before the grace of the Gospel was revealed?

The Work Test. — How much of your energy is being expended for the work of the Lord? Is it a reasonable proportion that you are expending in the day-by-day task of making a living?

The Witnessing Test. — Are you by life and lip commending Christ, so that He is attractive to those who do not know Him as personal Savior and Lord, and is the vote of life for Him or against Him?

The Waiting Test. — The Thessalonian Christians waited for God from idols to serve the living and true God; they waited for His Son from heaven, whom He raised from the dead" . . . (1 Thess. 1:9, 10). — Luther Memorial, Shoreline in *South Wisconsin District Edition*.

CHORALES ARE SINGABLE

We Lutherans often refer with justifiable pride to our musical heritage. However, our musical performance does not always measure up to the standard of our forefathers. Popular preference seems to be moving away from the hymn-type hymn. Other Protestants are turning to the chorale as a churchly expression of the songs of faith. We need to be more freshly aware of the tremendous possibilities of congregational singing through use of the choicest we forfeit our heritage. — L. David Miller in *The Lutheran* (U. L. C.).

What's the Answer?

Question: What does our church teach about divorce and remarriage?

Answer: The Scriptural principles which our church proclaims and upholds on this subject are these:

1. Jesus affirms that man has no right to dissolve marriage, since it is God's institution, Matt. 19:6. For that reason Christian people should never consider divorce as a solution of their disagreement, but strive for reconciliation, 1 Cor. 7:11. Whenever a divorce occurs, one spouse or the other is sinning; or both of them. God alone can dissolve a marriage without sin, namely through the death of one spouse.

2. Christ did permit (not command) divorce and remarriage to the innocent party on the ground of his spouse's fornication, Matt. 5:31, 32; 19:9.

3. St. Paul, inspired by the Holy Spirit, declares that desertion on the part of a spouse sets the other spouse free from the marriage tie, 1 Cor. 7:15, but in this case the marriage is ruptured by the deserter. The innocent party merely seeks legal recognition and confirmation of the already broken marriage.

4. Holy Scripture reveals no other ground for divorce, but does permit separation, when living together is not possible, 1 Cor. 7:11. Such separation is not a divorce, but merely the legal permission to live apart without making oneself liable to the charge of desertion. Separated spouses do not have the right to marry someone else, but should be reconciled.

People who believe that all divorces are sinful and are therefore forbidden will not rush headlong to the divorce courts, but will make serious efforts to compose their differences. Christian people will seek a God-pleasing solution for their problem rather than the God-offending dissolution of their marriage.

Question: I would like to know whether our Lutheran Church has changed its custom of requiring the instruction and confirmation of children before they are admitted to the Holy Supper. Or may pastors use their discretion in this matter?

Answer: In Article III of our Synodical Constitution, in which the reasons for the organization of our Synod are listed, paragraph 5 mentions the furtherance of Christian parochial schools and of a thorough instruction for confirmation. That still stands. True, confirmation is not divinely required, though the instruction is required. Since as a rule confirmation instruction is the pastor's last opportunity to gather the children of his parish together for such thorough instruction in Bible doctrine and Christian living, he should exploit it to the fullest. In the case of children no exceptions should be made, though emergency situations may occasionally arise which compel him to shorten the course in individual cases. Well-grounded adults which come from other church bodies and demonstrate their fitness to the pastor may be excused from the instruction course and be received by profession after the points of difference have been discussed and adjusted. The general rule should be to give a thorough instruction to all who seek communicant membership and have not been confirmed in a Lutheran church. O. E. S.

Whence Religious Authority?

By JAMES G. MANZ

Pastor, First St. Paul's, Chicago, Ill.



A. DEVANEY

The humble Christian points to the Bible and says: "It is written!"

The centennial of the publication of the bull *Ineffabilis Deus* by Pope Pius IX on December 8, 1854, will be observed in the Christian world with mixed reactions. The definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary is, in the mind of the pious Roman Catholic, an important link in that chain of truths which are only gradually being revealed. The promulgation of the dogma of her assumption just four years ago is regarded as another significant link. On October 11, 1954, Pope Pius proclaimed Mary "queen of heaven and earth." The feast is to be celebrated annually on May 31. The place of Mary in the story and work of man's redemption is, we are told, to be further unfolded. Some individuals in the Roman Church are already calling for a definition of Mary's position as "co-redemptrix of mankind."

The Place of Mary in Biblical Teaching

It is a good time for Christians to rethink the question of Biblical authority, especially in relationship to Mary and her rightful place in Christian doctrine, worship, and life. Informed Christians can easily understand why Mary should have been singled out for such unique honors by such a large part of visible Christendom. All true Christians agree that the Virgin Mary is the mother of our divine Redeemer. All Christendom joins in the glorious affirmation of faith which declares that Jesus Christ was "incarnate by the Holy Ghost of the Virgin Mary and was made man." Believers join in confessing that the Virgin's Son is "Light of Light, Very God of Very God." The denominations that have remained true to their heritage have always believed and taught that Mary, the mother of our blessed Savior, had a prominent and divinely fixed part in God's plan of redemption.

It is one thing to believe in the virgin birth of Jesus Christ. It is quite another thing to believe that Mary was "at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ . . . preserved immaculate from all stain of original sin." This is the central part of the Papal definition of the Immaculate Conception of the Virgin Mary. The holy Bible does *not* teach this later dogma, and Christians of other communions regard this pronouncement of Pius IX in 1854 as pure speculation. The Sacred Scriptures clearly teach the doctrine of the virgin birth of Jesus Christ (see Is. 7:14; Matt. 1:18-25; Luke 1:30-38), but there is not the slightest allusion to any supposed Immaculate Conception of Mary.

Fundamental Difference

What Mary's place in Christian faith should be raises a fundamental question that must be faced by all thinking people: *Whence religious authority?* This question has, of course, been settled for all time as far as the Church of Rome is concerned. The Council of Trent (1545-63) recognized "tradition" as being equal to Holy Scripture as a source of Christian doctrine. The events of 1854 were followed by those of 1870, when the dogma of Papal Infallibility was finally set forth, and it was declared that definitions of the Roman Pontiff are "of themselves, and not from the consent of the Church, unalterable." Here is the significant difference between Rome and the rest of Christendom. The Holy Bible is for us the only final and authoritative source of saving truth. History makes it abundantly clear that theological opinion constantly shifts and changes; yet the Word of the living God endures forever, and faith which looks to this source for knowledge and strength has a secure and eternal foundation.

The Pope says that he exalts the honor of Mary in the interest of strengthening Christian faith and ardor of Christian devotion in troubled days. Yet he uses ideas to do this! Such fables take only farther away from Jesus the *only* Savior and Mediator.

Commemoration of the dogma of the Immaculate Conception thus brings up the fundamental difference between Rome and the rest of Christendom regarding the *source* of saving truth.

Thanks be to God for preserving among us the glorious doctrine of Scripture alone is the source and life of Christian faith and life.

Satan at Work

Satan has surely been at work in the Roman Church, for purely human teachings have been set forth by decree with all solemnity. Who, however, will maintain that other denominations have always held to original teaching concerning the accuracy and truth of the Bible? If scholars and teachers take a delight in pointing out that the teachings of the other churches, too, have changed. Thus Romanists often point out that uncertainty concerning Scripture is sure proof of the fact that many will have to return to "The Church" in order to find religious certainty. The Marian Year is a good time to ask ourselves if the lessons to be learned from the history which has taken place since the promulgation of the new dogma a century ago.

We have seen that Rome's tendency to add to the revelation of God is not to be disputed. It is also an established fact that liberal theologians have detracted from, have questioned, do or denied openly what has been revealed in Scripture. While Rome sought to enhance Mary's dignity by adding unscriptural dogmas, like among the Protestants have questioned or even denied the *Scriptural* doctrine of the virgin birth of Jesus Christ.

Rome has made little headway in awakening enthusiasm among Christians for her new Marian devotion. The devil, however, has persuaded some members of other churches to think that denial of the full truth of the Bible is acceptable. Yet, colorful "scholarly" denials are just as dangerous to Christian faith as are the new affirmations of the Roman Church.

"It Is Written"

The only sure answer to the presumption or Protestant doubt "It is written!" Let us beware of Satan take away from us the precious truth that the church is "built upon the foundation of the Apostles and Jesus Christ Himself being the chief cornerstone."



MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis

“They Made Known Abroad” *

* 107 years of missions

YOUR CHURCH'S RECORD

— 1847—1894 —

Our church establishes itself in the U. S. and Canada . . . reaches out for the many scattered Lutherans . . . endeavors to serve the tidal waves of Lutherans coming from the Old Country.

Grows from 2,000 to over 600,000 souls.

The First 47 Years

During this period our church opened missions only in Canada and the United States.

— 1895—1935 —

Our church branches out to India, Brazil, Argentina, England, China, while she begins an extensive program of reaching the un-churched of the United States and Canada on an ever-widening scale.

The Next 40 Years

During this 40-year period we entered India in 1895, Brazil in 1899, England in 1902, Argentina in 1905, and China in 1913. A good beginning had been made — but it was only a beginning.

— 1936—1954 —

Our church steps up her missionary program at home and abroad. She enters 16 new countries of the world, reaches into seven provinces of Canada and every state of the 48 states of the U. S. A.

The Past 18 Years

From 1936 our church has rapidly increased her outreach into all the world:

Nigeria	1936	Japan	1948
Paraguay	1936	Cuba	1949
Mexico	1940	Hong Kong	1950
Hawaii	1941	Mohammedan	
Uruguay	1942	Missions	
Canal Zone	1943	(India)	1950
Philippines	1946	Formosa	1951
Guatemala	1947	Venezuela	1951
New Guinea	1948	Chile	1954

GO YE! In obedience to our Lord's will, our church is going into all the world. That is her duty and privilege. How all of us should rejoice over God's blessing upon our church's missionary endeavors! Our job is not yet done. In many of the countries where we have begun work, we have gained only foothold. The big task of bringing Christ to the mil-

lions in those countries still lies before us. In addition, new countries await our coming.

The Advent and Christmas season has a story we are to share. Between the first and second coming of Christ lies the great mission work now coming to a close. And our job is not yet done. We've only begun!



Christmas Housewarming—1953



Mission bungalow, Meenangadi, India, home of the M. J. Lutz family

The first Christmas of our third term in India will always be an unforgettable one, because we were celebrating it in our new home—which was far from being completed and perhaps not much larger than a comfortable five-room flat in America.

Since we are now comfortably located in the center of our work, I thought it a good idea to invite the pastors' and evangelists' families for December 26. Since they are far away from their homes and loved ones, it was something special for them to look forward to and also gave all of them the opportunity to meet one another, which is seldom possible here in the scattered Wynaad field. I had asked the ones who could not get transportation home on that day to bring their bedding with them, but the ones who could have gone home that evening brought theirs, too. It seemed that all were ready to stay, and instead of having the usual eight during the night, we had 60 people!

The day was still young when all arrived. We enjoyed a wonderful Christmas service in our spacious living room. When the many children's voices shouted the beautiful Christmas carols which we use in our Christmas programs in America, we were indeed thrilled. The Christmas story was not only told by the children, but questions were answered by adults as well.

The service ended shortly before noon, but the cook we had hired for the day was far from finished with meal preparation. He and his assistants were sweltering while stirring the rice and curries in huge vessels. We knew that we would have to wait at least two more

hours, so we put the kettle on and served our guests tea and Christmas cookies. Fortunately there were plenty of those. By 2:00 o'clock we finally seated the women and children in rows on the floor, placed a leaf before them for a plate, and before long the expected dinner was served. Soon after they were finished, it was time for the men and boys.

By 4:30 in the afternoon the men and the children went to the street corner nearby for a public

lowed by a drama given by our evangelist, H. Israel, who told the Christmas story in word and song, beginning at Gen. 3:15! As it was an endlessly drawn-out affair, I was fortunate to sit near the kitchen door, where I could give our youngest boy supper and get him to bed. A number of the children in the audience were also napping, but soon awakened for more excitement. After a cold supper we brought out the lantern slides, much to their delight.

By 10:00 P. M. we finally started piling up rugs and mats in the living room, and as much spare bedding as we could find. It happened to be quite mild at this time, and at least four could crawl under one blanket without being uncomfortable. In our living room we placed as many as 24 women and children. It certainly made us think of refugee camps. At least eight boys shared the bedroom with our boys, one family slept in the bathroom, and our back bedroom, kitchen, and garage served as dormitories.

The big day had come to an end. God willing, we shall have such a feast again, and in a completed home! JOHANNA V. LUTZ



Some of the children at the Christmas housewarming of the Meenangadi, India, mission residence

Christmas service. Our Pastor Johannan made his theme "Love," telling the many Hindus and Moslems there that God sent Christ into the world to redeem it, and that His love for the world is so deep that Christ died not for a few only, but for ALL. It took courage for the evangelists' and pastors' wives to appear with the men, but they followed me when I went ahead. In India, women are shy about appearing for a public meeting like this one. They coyly walked up and stood behind the men and children, scarcely letting themselves be seen. The neighborhood doctor later commented that this was the finest Christian message he had ever heard, and he happens to be a Communist.

After the street meeting we all returned to the bungalow. There was another Christmas sing, fol-

BELIEVE IT OR NOT!

Can you figure out the name for this one? This morning near the market we saw another funeral. It was complete with the sackcloth-clad mourner, Buddhist priests in gold embroidered robes, flower wreaths, and a heavy wooden casket. And the band was playing: "What a Friend We Have in Jesus!"



Treasure These Jewels!

we hear and know too little of our missionaries' wives. God bless these brave women who have gone out with their husbands unto the uttermost parts of the earth. These wives leave home, and country for the great unknown, content to be with God and their husbands — "whate'er be." The names of these women don't appear in the press, they share with their husbands the hardships the missionaries carry in their bodies and souls. We who see many missionaries while in the U. S. on furlough, marvel at the sacrifice of their words and at the sincerity of their lives.

These missionary wives are in many ways also mothers. They bring up their children amid primitive surroundings and in a strange world, far from home, in backwoods stations, enduring the tender years of childhood, and are often separated from their sons and daughters for months at a time while the children attend school hundreds of miles away. The wives bring the children home to the States on furlough (every seven years) and often leave the children here to go to secondary and high schools of learning while the mothers return to the places where they are called their husbands to. How deep must be the devotion of these women to the cause! They are the jewels that adorn the ranks and lives of our missionaries as they cross the oceans.

Yet these good women tell us, "It is no sacrifice to be a missionary's wife — it's a privilege!" When I think of these valiant women who have left all to follow the Lord and their husbands to the faraway places of the world, I bow my head in shame for not praying oftener for them and for failing to bring mission offerings which call for only a small measure of sacrifice on my part. God make us who are privileged to send these "jewels" — along with their husbands — worthy of the great privilege and responsibility He has conferred upon us. We should not take them for granted, but take them into our prayers and our very lives, proud of the fact that they are *our* missionaries' wives.

Remember your faithful missionaries — and their wives — in your prayers during the approaching Christmas season. Send them an air-mailed Christmas or New Year's greeting.

MEET MR. AND MRS. JOE FRICKER

They live in Stuttgart, Ark. Fourteen years ago they wanted to do something for Foreign Missions. They felt they had little to give, but decided to set aside a certain part of their land for Foreign Missions. Since then the proceeds have been given directly to Foreign Missions. One year the crop netted \$480, this year, \$260. Since starting this project, the Frickers have also prospered personally.

Dr. O. H. Schmidt, when speaking at Stuttgart a short time ago, missed the Frickers at the service. When he asked where they were, he was told that they were "shepherding" a mission congregation near Stuttgart. This is the missionary spirit in full bloom.

Wouldn't it be a wonderful thing this Christmas if you who read these lines presented a gift for missions to Him who was born to be your Savior? Place the Christ Child on your Christmas list today!

BIRTHS

Louise Margaret — to Frederick and Sarah Schalow in Formosa, October 3, 1954

Hilda Ikuko — to Richard and Ikuko Poetter in Japan, September, 1954

SAILINGS

Rev. and Mrs. Robert Schrank - - - for Guatemala, October 25, 1954

Madelene Unterschultz - - - - for Japan, October 28, 1954

The Lee Strackbein family - - - for New Guinea, November 5, 1954

CHOICE NEWS FROM NEW GUINEA

I want to start out by sharing with you a choice bit of news. It's choice because it indicates a trend among the people here, and it involves precious souls. In February of this year we decided to enroll a new class of catechumens. We weren't sure just how those of the various tribes around the station would take to the idea. Last Sunday at church, after I had explained "But deliver us from evil, for Thine is the Kingdom and the power and the glory, forever and ever. Amen" in the Lord's Prayer, one man spoke up and said, "Inji (Hintze), you rattle away at us until your throat is closed tight. We don't believe what you say. What our forefathers and mothers and fathers have taught us about the ghosts sticks fast in our hearts."

What that man said sums up in a nutshell what most of the Enjas have been thinking ever since we first told them about God and His wrath and grace, and what many to this day still think, deep down in their hearts. But, thank God, there is also another trend of thinking among the minority, which was brought out into the open when we called for more catechumens. Ninety-eight old, young, and middle-aged men and women from ten different tribes enrolled as catechumens that second Monday in February. Two have dropped out since then. So, with the young men whom I was teaching and the young women whom Jill was teaching, combined with the 96 new ones, we now have 129 catechumens. We are beginning to see that as the rain and snow that are sent accomplish their purpose, so *God's Word is not returning to Him empty*. For this we truly praise God!

OTTO C. HINTZE

"BINGSU — PLEASE!" (New Guinea)

As we were on our way to teach school one afternoon, a native whom we had seen in services a few times came up to us and asked: "Bingsu, will you send a teacher to my place?" Such a request is nothing new out here. Because of the evident sincerity of this young man, we promised to make a visit to his area and look it over.

We set out early one morning with a schoolboy and a catechumen from that area, a coastal evangelist, and our interpreter. A two-and-a-half hour walk brought us to a fertile valley. The many houses and gardens indicated that many people lived here. We asked one of the local people to "sing-out" for all of the tribe. Within three quarters of an hour we were surrounded by about 300 interested natives. These had left their work to see what the missionary was going to do for them.

Why did they want a teacher? They wanted to hear the message of salvation. It was true, they said, that the young men and women could walk to a main station to hear the Gospel, but their old people and children could not. Besides Sunday services, they wanted instructions and evening devotions.

What would they do for a teacher if we sent one? Quickly the answer came: They would build him a house, work his garden, bring him firewood and food, come and listen to his message, live as he instructed them to live. They wanted no pay, only help for their souls. If the teacher would come and help their spirits, they would take care of his body.

We continued on to another tribe about a half-hour walk away.

They, too, wanted a teacher. Since we do not have two teachers to place, we asked them if they would go to services and instructions at the place we had just left if we did place a teacher there. "Gladly," was the answer. We then asked the few men from the first tribe who had accompanied us if their people would come to this place if we placed a teacher there. They most certainly would and would help take care of him, too. And these tribes had once been enemies!

E. L. SPRUTH

BAKAR-ID IN MALABAR

Did you know that Muslims sacrifice? The festival of Bakar-Id is held at the time of the great pilgrimage to the holy city of Mecca. Muslims the world over join in an offering to Allah. Part of the sacrificed animal is eaten by the family and the rest distributed to the poor. To the average Muslim the idea of sacrifice for sin does not strike him. Pray, therefore, that He who "put away sin by the sacrifice of Himself" may be brought to the Muslims also.

ROLAND E. MILLER
Manjeri, South Malabar

SOBERING FACTS

- In 1850 it took five Christians to lead one person to Christ in one year.
- In 1900 it took fourteen Christians to lead one person to Christ in one year.
- In 1919 it took twenty-one Christians to lead one person to Christ in one year.
- In 1953 it took thirty-three Christians to lead one person to Christ in one year.

MARVIN A. MOLL

Have you ever experienced the joy of bringing one soul to Christ in all your years? Bring a friend or neighbor to Bethlehem before this year closes!

Rev. and Mrs.
Erwin Spruth
Missionaries
in New
Guinea



MISSION WANT ADS

Relief for Hong Kong	ANY
T. B. patients	— AMOUNT
Nagercoil Seminary	
Library	— \$25.00
Preparation of filmstrips	
in Japan	— \$25.00

DISTRICT CONVENTIONS

BRIEF REPORTS

Iowa East

Immanuel Congregation in Waterbury was host to the 12th convention of District East, August 16-19. Conditioned by the observance of her diamond jubilee in 1953, Immanuel entertained with cordial efficiency delegates and advisory members during the diamond anniversary of District. Convention sessions were held in a spacious tent. Special services were conducted in Immanuel's new church.

Essays: The Rev. Geo. A. W. Vogel of Greenfield in his essay "Seventy-Five Years of God's Grace" gave the history of Missouri Synod work in Iowa from 1848 until the division of District in 1936.

The Rev. W. S. Wendt of Davenport reported developments in the Iowa District East from 1936 until the present.

Presidential Report: President W. D. King said that the District experienced a 67% increase in membership in 1936, and that contributions had increased favorably.

Miscellaneous: The convention resolved that the history of the church's work in Iowa be published jointly with District West for distribution at district expense to all congregations in District.

St. Paul's Congregation of Williamsburg gave a golden anniversary offering of \$500 for mission work within the district.

The convention endorsed the policy initiated District policy of limiting the indebtedness of subsidized congregations to the District Church Extension Fund and retiring indebtedness through monthly payments from the District Mission Treasury at a saving to the District. Since this policy allows and encourages misused congregations to become independent of District support, 10 congregations were commended for becoming self-sustaining during the past biennium. The 13 remaining subsidized congregations were encouraged to work toward decreased subsidy.

The 100th congregation, Hiawatha, was formally admitted into membership.

The District voted to assume its proportionate share of the cost of God's world-wide Kingdom work and urged congregations to make their full share of love available to District and God on a monthly basis, even borrowing from other congregational surpluses if necessary.

Co-operation in the forthcoming \$100,000 Building for Christ offering

was pledged. Synod's Stewardship Program was received favorably on the District level, and the implementation of the program urged upon Circuits and congregations.

The convention voted to liberalize the regulations of student subsidy to permit support of first-year students at Synod's preparatory schools.

Elections returned all incumbents to District offices, except Treasurer, Paul Schuetz, who retired after serving the District for 18 years.

Northern Nebraska

The Northern Nebraska District, which met at Seward, August 16-19, opened its 21st convention with a service in which Dr. W. F. Lichtsinn, Third Vice-President of Synod, spoke on the person and ministry of John the Baptist.

The President: In his address based on Matt. 24:35, President Walter E. Homann of Bancroft stressed the adequacy of the Bible for all times and the necessity of its study now. His report described the many changes in the personnel of the District and its growth, especially in the Wyoming area.

Essay: The Rev. Theodore F. Nickel of Chicago presented the convention essay "Justification, Conversion, Election, and the Means of Grace According to the Common Confession."

Resolutions: The convention resolved to establish a District Executive Secretaryship for Stewardship and Parish Education; enlarge the Church Extension Fund through personal loans, an annual offering from each church, and a higher debt limit; establish a Mission Emergency Fund and Rural



The Rev. Theo. Stolp (l.) of Plainview, Nebr., presents to Dr. W. F. Lichtsinn, 3d Vice-President of Synod, at the Northern Nebraska District Convention in Seward, Wi Jo Kang, a Korean, who is studying at St. John's College for admission to Concordia Seminary, St. Louis

Life Commission; and co-ordinate radio and television work with the Department of Public Relations. Co-operation in Synod's stewardship program and church extension drive were pledged.

Speakers: Dr. Martin Schroeder of Glenville, Nebr., spoke on Lutheran refugee work; the Rev. Arnold Meyer, regional stewardship representative, on Synod's stewardship program; the Rev. Marcus Zill was the convention chaplain; and Wi Jo Kang, a Korean student at Saint John's College, Winfield, Kans., briefly addressed the convention.

Memorial services were held for two pastors and two teachers who died during the biennium; four pastors and one teacher were honored for completing 25 to 26 years of service.

Election Results: President, Pastor Homann; First Vice-President, the Rev. O. C. Decker; and Second Vice-President, the Rev. A. G. Deke.

Minnesota

The new facilities of the Lutheran Memorial Center at Concordia College, St. Paul, were the headquarters of the 49th convention of the Minnesota District, which met August 16-20. Close to 700 delegates attended.

Dr. Arnold H. Grumm, Second Vice-President of Synod, in his sermon based on 2 Tim. 2:1-5, said at the opening service: "The Christian soldier is a human dynamo, whose strength is in the grace of Christ."

President H. A. Gamber in his convention address built his remarks around the convention theme, "Love in Action." Love of Jesus moves us to action, and this action, the President pointed out, is twofold: to become ever better acquainted with His Word and to be ever more zealous in spreading His Word.

Essay: The Rev. Otto Krause presented the convention essay, "Dealing with Difficulties Within the Church Militant According to the Truth of the Gospel." Unionism and separation threaten the welfare of the church, the essayist said. These difficulties will be successfully removed only by the power of God's Word. With this Word we must continue to operate, having the promise of the Savior: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." To keep a church body from doctrinal deterioration, and to keep the church from being rent asunder, discipline must be exercised, Pastor

Krause stated. Paul withstood Peter, and Peter stood to be corrected by Paul. Both did what they did by the grace of God. To discipline others, or to be disciplined by others, is not easy. For it we need God's grace in Jesus.

Pastoral Service: "Hold fast the form of sound words," 2 Tim. 1:13, was the theme of the Rev. L. Richmann's message at the pastoral service. "Preach the Word," he said; "there is no substitute for this soul-saving program."

Christian Education Service: In this service the Rev. A. H. Fellwock spoke on "The Profitable Task of Nursing the Children of Our Church," Ex. 2:9. "As the mother of Moses was richly blessed and rewarded for the excellent training she gave her son in his infancy, so we of the 20th century will be richly rewarded for the sound Christian training of our youth," the pastor said.

Memorial Service: The Rev. E. A. Schuett, in his message based on Gen. 5:21-24, honored the memory of departed pastors, teachers, and one professor in the District who died since the last convention of the District.

Election: The entire former Praesidium was re-elected, also the members of the Board of Directors, with a few exceptions.

Iowa West

The 12th convention of Iowa District West met at the Walther League Camp, Lake Okoboji, Milford, August 22-27. The host congregation was Zion Church, Ocheyedan, the Rev. E. J. A. Kallsen, pastor. Registration totaled 289 persons.

"It was in August, 1879, at Fort Dodge, that the Iowa District was founded, and August has usually been the convention month for 'Missouri' in Iowa. Since 1936, when Iowa East and Iowa West met at Waterloo, not to be defeated, but to be organized as separate synodical Districts in order to achieve, under God, greater conquests for Christ, all Iowa conventions have been held in August," the Rev. Robert Grote of Oakland reported.

Essay: The Rev. George A. W. Vogel was the essayist at both Iowa West and Iowa East for the 75th anniversary year, which his essay commemorated. In all of Iowa 75 years ago our Synod had only 23 congregations, 41 pastors, three teachers, and 3,900 souls. Iowa East today has 100 congregations, 87 pastors, 19 installed teachers, and 35,921 baptized souls. At the end of 1953, Iowa West had 160 congregations, 136 pastors, 18 installed teachers, and 57,802 souls.

Dr. Herman Harms, Synod's First Vice-President, who represented Synod's President, Dr. J. W. Behnken, at the convention, was Second Vice-President of the old Iowa District, 1924-1927; its President, 1927-1936; President of Iowa District East, 1936 to

1938, and editor of *The Iowa District News*, which was the first District paper to be issued as a supplement to the LUTHERAN WITNESS as Part Two, under the congregation-wide plan.

Missions: The Rev. E. F. Dohrmann, Secretary of Missions, reported: "During 1953, 126 adults and 63 children were confirmed, and 225 children were baptized. Since the last convention in 1952, four congregations have become self-supporting." Four new congregations were organized, and another preaching station was opened. Last October the basic salary of missionaries was increased from \$241.50 to \$250 a month. The convention created the office of Associate Mission and Stewardship Secretary.

Elections: The Rev. G. W. Lobeck was chosen President; the Rev. W. H. Discher, First Vice-President; the Rev. G. B. Eschenbacher, Second Vice-President; the Rev. G. A. W. Vogel, Secretary; and Waldo H. Weiss, Treasurer.

Kansas

The 45th convention of the Kansas District met at St. John's College, Winfield, August 23-27, with an attendance of 350, including 115 voting pastors and 116 lay delegates. Dr. F. A. Hertwig, Fourth Vice-President of Synod, conducted the opening service in the college auditorium. The convention motto was "The Love of Christ Constrains Us."

With the growth of new congregations in the past years, the number of Circuits was increased from 10 to 13.

Essay: The Rev. B. J. Loesel of Paola, Kans., presented the convention essay "Job and Our Times."

The convention voted to mimeograph the essay and make it available to all congregations of the District. Additional copies may be purchased from the District Office, 216 W. Sixth St., Topeka, Kans.

Missions: The Mission Committee reported that 36 congregations and preaching stations are receiving financial aid from the District. During the past ten years three congregations on the average have become self-sustaining each year.

The convention set aside \$92,500 for District Home Missions; \$31,200 for the Church Extension Fund, and \$10,000 for the Lawrence and Manhattan Projects, where two state universities are located. In addition, \$207,300 is allocated to Synod's World Mission Program.

This year 15 building projects were under way in congregations supported by the District. Seven of these buildings have been completed.

Elections: The Rev. W. H. Meyer was elected for his sixth consecutive term as President; the Rev. Arlen Bruns, First Vice-President; the Rev. B. J. Loesel, Second Vice-President; the

Rev. R. H. Raedeke, Secretary; C. A. Hass, Treasurer. Mr. Hass Topeka has served the District Treasurer for 28 years.

Montana

St. John's Church, the Rev. A. O. Werfelmann, pastor, at Libby, host to the sixth convention of Montana District, October 5 to 8.

Essay: Dr. A. C. Stellhorn of St. delivered the convention essay, "Building the Kingdom Through Christian Education." God's first provision building His kingdom is that He the believers a priesthood. The Christian home is the second provision building His kingdom. The church has as its primary responsibility, work of building the Kingdom through Christian education, Doctor Stellhorn maintained.

Missions: Since 1952 mission stations were opened at East Glacier, De Stevensville, Stanford, Boulder, C Superior, and Whitehall.

The Rev. E. Leckband of Great Secretary of the Mission Expansion Department, estimated that about 10 per cent of the people in Montana are Lutheran, while half of the Scandinavians are unchurched.

The Rev. Harold Wood of Hamden who was appointed undersecretary of the department, reported that a total of 15 children were preparing for confirmation at Stevensville. At Hamden a new house of worship is being erected. Services at Anaconda are being held in the chapel of a funeral home. The Pablo-St. Ignatius parish plans to become self-sustaining next year. A log church being built at Xavier is the only Protestant church in the Big Horn Valley.

The salary scale was raised from \$2,400 minimum to \$2,700 and from \$3,300 maximum to \$3,600.

Parish Education: Secretary A. Gierke of Butte announced that there were still no parochial schools in the District; that about 23.9% of the communicants in the church were enrolled in Bible classes last year, an increase of 6% over 1952.

Stewardship: Secretary W. B. Havre said that last summer the Kingdom workers' school was held primarily for laymen.

A budget of \$110,970 for 1955 was adopted by the District. The previous budget was \$27,000.

New Members: Trinity Church, Stanford and six pastors were received into synodical membership.

Elections: The Rev. Paul Freiberg of Billings was re-elected President of the District; the Rev. E. F. Kluge, Kalispell, First Vice-President; the Rev. Arthur O. Werfelmann, St. Ignace, Vice-President; the Rev. John C. Giers, Secretary; and Lyle E. C. Treasurer.

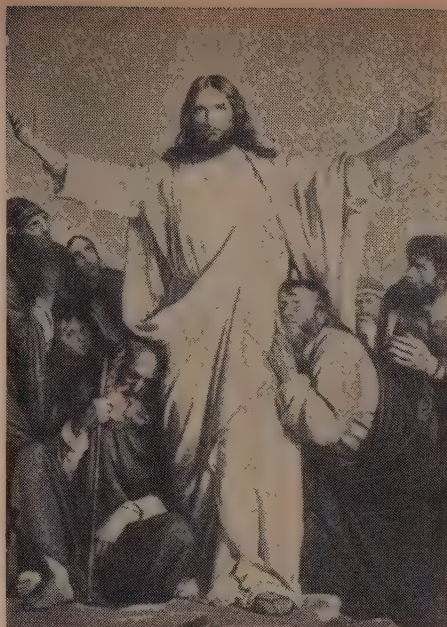
ne Christmas Christ is a merciful Christ. Zacharias, filled with the Holy Ghost, prophesied to God's le that Christ would come "to form the mercy promised to our rs." Mary, the mother of Jesus, imed in ecstasy, "His mercy is em that fear Him from genera- to generation." And when the ess of time was come, "through tender mercy of our God" the iful Christ was born of the virgin y.

he merciful Christ! He was born, ived, He died, He arose from the that He might save all men from curse and punishment of sin, that might serve Him in this world share His glory in the world to e. That is the glory of the Christ- Christ!

is mercy was manifested also in everyday life, as He walked on highways of Galilee, Samaria, or a. He had tender regard for the ly welfare of all men and "went t doing good." He commanded little children should come to Him e He might bless them. He had er compassion on the aged man t at Bethesda's pool. He healed ick. He fed the hungry. He lifted he fallen. His life was one great hony of acts of mercy, of com- on, of saving love.

hen the time came for His return e Father, He gathered His disciples Him and solemnly charged them ve one another with the same with which He had loved them.

o His followers in all ages have ed in His footsteps, showing mercy, g good to all men in body and t; and they have always done it cularly at Christmastime, when e mercy of our God first appeared e birth of our merciful Christ. e is no better way in which to ob- y the birthday of the merciful st than to show mercy in His name



Show mercy in Christ's name to the poor, the homeless, the sick

THE Christmas CHRIST

By HENRY F. WIND

Executive Secretary, Department of Social Welfare,
St. Louis

to the poor, the homeless, the sick, the forsaken, the fallen.

Opportunities are many. Among the many agencies which our people have established in Christ's name are 22 institutions and agencies for the

Christian care of homeless, handicapped, helpless children. Our people gather the children into the Savior's waiting arms, provide the little ones with love, give them the security of a home, guide their footsteps in the paths of faith and of a happy, useful life.

There are 16 homes for the aged which give tender care and understanding love to the fathers and mothers who need this service in the sunset years of their lives.

There are our 25 hospitals, rendering expert and loving care to the sick; six schools and agencies for the teaching and care of handicapped children; six service agencies concerned with families who are in need of guidance and help; and various other institutions and agencies, all established to show mercy—the mercy of God.

Many of these institutions and agencies make special appeals for funds at Christmastime—funds to continue their ministry of mercy in Jesus' name—in your name. What better way could there be to observe Christmas than by responding to these appeals?

In these Christmas days, when we are enjoying the comforts of home, the love of family and friends, we are reminded of the hundreds of thousands of homeless refugees to whom we are giving food and shelter through Lutheran World Relief, and of the opportunity we have just now of providing thousands with a new life and a new home through Lutheran Refugee Service. We are also reminded of our many institutional chaplains, who break the Bread of Life in our stead with hundreds of thousands who must spend the joyous Christmastide on beds of pain in hospitals, or behind bars in prisons, or in loneliness in other public institutions, and of the many chaplains who represent our church in the armed forces of our country. We are richly blessed with opportunities to practice mercy! May we celebrate this Christmas by making use of these blessings!

RELIGIOUS NEWS SERVICE



(Left) Tender care for the aged

(Below) Food and shelter for refugees, like this German mother and her three children

(Right) Agencies for Christian care of homeless, handicapped children

SIGNAL CORPS PHOTO



WALTER HERING



Recessed Synodical Conference Meeting

The Evangelical Lutheran Synodical Conference, recessed in mid-August at Detroit, Mich., when delegates failed to agree on controversial matters of doctrine and practice, concluded its 43d biennial convention at First St. Paul's Lutheran Church (Dr. James G. Manz, pastor), Chicago Ill., November 16—19, 1954. Resolutions averting a threatened rupture were adopted. In attendance were 223 voting and advisory delegates.

The Detroit convention heard essays on the *Common Confession*, the military chaplaincy, and Scoutism. At the Chicago meeting Dr. Martin H. Scharlemann of Concordia Seminary, Saint Louis, presented the Missouri Synod's practice of leaving the matters of Scoutism to the individual congregation. Prof. Erwin E. Kowalke, president of Northwestern College, Watertown, Wis., elaborated on the charges of the Wisconsin Synod that the Missouri Synod has persisted in unionistic practices. Vice-President Arnold H. Grumm in his essay contended that the examples cited were not evidence of such practices.

The Convention Floor Committee on Doctrinal Matters presented the following resolutions, which the convention, after thorough discussion, adopted:

Preamble: We humbly bow before our God and Lord Jesus Christ and sincerely confess our past sins in our intersynodical life and seek His forgiveness.

We gratefully acknowledge that in spite of our weaknesses and sins our Lord has bountifully blessed us with the unity we have enjoyed these past eighty-two years.

WHEREAS, Further fellowship negotiations between the American Lutheran Church and The Lutheran Church — Missouri Synod have been suspended because of the merger actions of the American Lutheran Church; and

WHEREAS, Article 5 of the Constitution of the Synodical Conference states: "Without the consent of all the synods of the Synodical Conference of North America none of its constituent Synods shall be permitted to enter into actual church fellowship with any other church body"; and

WHEREAS, Not all synods of the Synodical Conference had a part in the negotiations between The Lutheran Church — Missouri Synod and the American Lutheran Church which resulted in the drafting of the *Common Confession*; and

WHEREAS, The Wisconsin Synod and the Norwegian Synod and other individuals within the Synodical Conference believe that the *Common Confession* is unacceptable as a settlement of

past differences with the American Lutheran Church;

Therefore be it resolved, That we request The Lutheran Church — Missouri Synod not to use the *Common Confession* as a functioning union document, without, however, passing judgment pro or con on the doctrinal content of the *Common Confession* by this convention; and

Be it further resolved, That we respectfully petition the four constituent synods to agree to act in unison in any possible future discussions with other church bodies, and that we to this end petition each individual body of the Synodical Conference to appoint or elect a standing Unity, or Doctrinal, Committee and to instruct these committees to participate in such discussions as a Synodical Conference unit, in order that each committee can report back to its church body on the development or progress, if any, of such discussions (Synodical Conference Constitution, Article 4: "Purpose. — The purpose of the Synodical Conference of North America shall be: to give outward expression to the unity of spirit existing among the constituent synods; to encourage and strengthen one another in faith and confession; to further unity in doctrine and practice and to remove whatever might threaten to disturb this unity; to co-operate in matters of mutual interest; to strive for true unity in doctrine and practice among Lutheran church bodies"); and

Be it further resolved, That the Synodical Conference request the presidents of the constituent synods to appoint, as soon as feasible after this convention, committees on doctrine and/or practice, with equal representation from each constituent synod. To these committees they shall assign for study such areas of doctrine and/or practice as need clarification and settlement among us. These areas are to be determined by the presidents of the constituent synods and the President, Secretary, and three Vice-Presidents of the Synodical Conference. These committees shall report to the President and Vice-Presidents of the Synodical Conference, who shall make their reports available to the constituent bodies; and

Be it further resolved, That in the meantime the issues which disturb the unity of the Synodical Conference be thoroughly discussed and considered on the basis of God's Word and that we to this end suggest that these matters be studied by the constituent synods and in (1) joint meetings of the theological faculties, (2) mixed pastoral conferences, (3) other smaller groups, and (4) the sessions of the conventions of the Synodical Conference.

One member of the committee, Walter Schumann of Northwestern College, Watertown, dissented from report. He proposed "that a compilation of the essays presented at the convention, with supporting pamphlets and booklets, and documentation provided for study by the synod committees for final settlement, at next regular sessions of the constituent synods."

Other resolutions adopted by the Convention were:

1) Endorsement of the Intersynodical Relations Committee report relative to the Revised Standard Version Bible: "While we realize the value of the R. S. V. for study and comparison we would caution our pastors and congregations relative to the use of any version of Holy Scriptures in the home and the pulpit";

2) Concurrence in the admonition of the same Committee that "participation on the part of some Missouri Synod men in unionistic activities should continue to receive the consideration and attention of all members, particularly our officers";

3) Reaffirmation of its adherence to the doctrine of "objective justification" that God has declared the whole world righteous;

4) Acceptance of the definition of unionism in the 1927 *Concordia Encyclopedia*: "Religious unionism consists in joint worship and work of those united in doctrine. Its essence is agreement to disagree. . . . All ecclesiastical efforts for religious unity (missionary, educational, etc.) are particularly joint worship and prayer (promiscuous) among those who confess the truth, and those who deny any part of it, is sinful unionism."

Other controversial matters referred to committees which are to be appointed.

Commenting on the convention, Prof. Martin Franzmann, Secretary of the Synodical Conference, said it was a somber convention and marked by great stresses and strains. Nonetheless, dramatic progress can be recorded but it is not a mere optimism that we, all of us, have achieved a greater measure of fraternal self-discipline in the midst of our differences and that a holy and conscientious to continued fellowship prevailed.

Dr. Walter A. Baeppler, President of the Synodical Conference, had this to say: "The resolutions passed by the convention provide for continued study of our problems on the basis of Scripture. I am confident that the Word of God will assert itself so that concord and harmony will be achieved and our work in spreading the Gospel will advance."

17



THE FIRST SERVICE OF THE LOS ALTOS-LAKEWOOD PLAZA MISSION IN SOUTHERN CALIFORNIA on September 12 had an attendance of 83 worshipers. The Rev. Charles N. Goehring, pastor, graduated in June from Concordia Seminary, Springfield. His home was formerly in Verona, Pa. Before studying for the ministry, he received his degree in Electrical Engineering from Carnegie Institute of Technology, Pittsburgh, and worked in several atomic-energy plants in Milwaukee, Oak Ridge, and Albuquerque.

The Los Altos-Lakewood Plaza area, perhaps one of the fastest growing residential areas in the U. S., is a good mission field. The first service was conducted in a 20×20-foot tent, erected between Cantel and Los Arcos Sts., on the church property, an entire block purchased by the Mission Board of the Southern California District.

On the property is a three-bedroom former farmhouse which will be used for Sunday school facilities as soon as the residents vacate. The concrete floor of a barn, which formerly stood on the site of the present tent, makes a good base for the tent chapel.

Garry F. Klammer, former Lutheran parochial school teacher at Melrose Park, Ill., was appointed the new head of the book store at Concordia Publishing House, St. Louis. His appointment fills a vacancy created when Harry J. Bernthal left that position to direct the Trade Department.

As full-time manager of the CPH Book Store, Mr. Klammer will handle the increased volume of sales that have come to the store. He will also direct the scheduling of convention displays. He is the second man to join the sales force of CPH this year. Walter L. Hein, formerly of Wartburg Press, was added to assist with increasing trade sales. Concordia products are sold through 2,200 book stores. Reports on vacation Bible school materials show that since 1947, when the program began, 11 new items have been added to this line, with a more comprehensive program planned for 1955. Total volume of VBS sales has increased from 655,000 to 2,586,000 items.

Mr. Klammer, the son of the Rev. and Mrs. A. C. Klammer, was born in Frankenmuth, Mich., and was graduated from Concordia Teachers College, River Forest, in 1940.

Synod's Board for Higher Education has tendered the appointment of Executive Secretary to the Rev. Walter F. Wolbrecht, who has been Executive Assistant since the beginning of the year. The new appointment will become effective February 1, 1955.

Dr. Martin J. Neeb will continue to serve as Executive Secretary until February and as consultant thereafter. Doctor Neeb has accepted the call to the presidency of the new Senior College at Fort Wayne, Ind.

BOOK REVIEWS

My Christmas Book. By F. W. Boreham. Zondervan, Grand Rapids, Mich., 1954. 79 pages. \$1.50.

In this little volume the author, an Australian, brings out in a thoughtful reminiscent mood some of the emotions evoked by the holiday season. He has a quaint and delightful way of putting things which will appeal to all who love Christian interpretive writing.

The Story of the Manger. By William Allen White. W. A. Wilde Co., Boston, Mass. \$1.00.

A Christmas book, telling a truly wonderful story, how what came to pass in Bethlehem has cast its charm over human hearts through centuries, and still brings the marvel of Christmastide to our strenuous modern life.

The Festival of Christmas. A Book of Days. By Mary Hinderlie and Edna Hong. Augsburg Publishing House, Minneapolis, Minn., 1954. 75 cents.

A beautifully illustrated booklet for the Advent, Christmas, and Epiphany seasons, with appropriate prayers, hymns, poems, and practical suggestions for the preparation and celebration of the festivals. The church year wheel on our editorial page is an adaptation of the liturgical five-color design in this book.

What Shall I Say? Devotional Addresses for Special Occasions. By Arnold Obermeier. Concordia Publishing House, St. Louis, Mo. 1954. 95 pages. \$2.25.

Special addresses, including brief sermons to District synods, pastoral and teachers' conferences, and talks for school graduations, Sunday School teachers' banquets, Lutheran Women's Missionary League and Walther League occasions, religious emphasis, parent-teacher, and

school and camp devotions, reveal in friendly, vivid, and direct style splendid consistency in stressing the Gospel of Christ and the hope of the new life. R. H.

DEATHS

Melchior William Zehnder (Feb. 8, 1874, Frankenmuth, Mich., to September 18, 1954, Frankenmuth), son of Sigmund and Catherine Zehnder. He was graduated from Addison Theological Seminary, he was installed on June 18, 1894, as a teacher in Zion Lutheran School, Detroit, where he served 25 years. He was also congregational secretary and parish organist for many years. After he relinquished his office in the congregation retired him at salary.

In 1900 he married Marie Maurel, who predeceased him in 1952. Surviving five of their six children: Arthur, wife of John Mueller, field secretary of the Lutheran Laymen's League; Alfred; and George, instructor in Maier Memorial Lutheran High School, Los Angeles.

Funeral services were held in St. Lorenz Church, Frankenmuth, on September 20; and in Zion Church, Detroit, on September 21, when the undertaker officiated, and a chorus of Detroit Lutheran teachers sang.

KENNETH E. RUSS

William John Israel (March 15, 1874, Chicago, Ill., to September 19, 1954, Chicago, Ill.), son of Frederick and Wilhelmina Berlin. He was graduated from Concordia College, Milwaukee, 1905, and Concordia Seminary, St. Louis, 1908.

He was pastor in South Dakota: the Rockham-Orient-Howell-Miranda, 1908-1912; Emmanuel-Bethlehem, 1912-1917; Zion parish, Milbank, 1917-1919; when the parish was divided, he continued as pastor of the Bethlehem congregation; St. Paul's Church, Yale, 1921-1935; Trinity Church, Minneapolis, 1935-1944; Trinity and Concordia congregations, Beulah, N. Dak., 1944-1949; Peace Church, Hecla, 1949-1954. He resigned on August 29, 1954, when because of illness he resigned. In addition to serving the church as pastor more than 46 years, he was Secretary of the South Dakota District, 1912-1934.

In 1911 he married Esther Scheidt of Groton, S. Dak. Surviving are his three sons, and two daughters: Mrs. Kennedy, a nurse in the Armed Services Hospital, St. Paul, Minn.; Mrs. Irma Groton; John, a student at the St. Louis Seminary and now vicaring in Groton, S. Dak.; and Frederick, attending Groton High School; and one brother, Rev. Frederick Israel of Chicago.

Funeral services were conducted in St. John's Church, Groton, on September 23. The Rev. Ph. Mueller of Huron, Minn., officiated. The service was based on Psalm 103. Officiants were Pastor Grundmeier and the undersigned, who read the committal service in the Groton Cemetery.

EDGAR H. STREUFER

William Louis Kohn (April 2, 1874, Chicago, Ill., to October 8, 1954, Milwaukee, Wis.), son of Dr. W. C. and Sophie Kohn; graduated from Concordia College, Milwaukee, 1908, and Con-



Rev. W. L. Kohn

Seminary, St. Louis, 1912. He vicared in Kansas in 1911.

Ordained by his father in St. Andrew's Church, Chicago, Pastor Kohn began his ministry as a missionary in Forres, Medicine Hat, and Maple Creek, Saskatchewan, Canada, where he served until 1914, when he became pastor of Holy Cross Church

Winnipeg. From October, 1920, until death, he served Trinity Church, Ill.

During his early days in Canada he was a Visitor and held the same office in Wisconsin, 1923 to 1930, when he became chairman of the District Board of Education. In 1933 he was elected a President, and in 1936, President, an office which he held for 18 years, until last year, when he asked to be relieved because of illness. The love and respect he had as leader of the District was acknowledged by the convention's resolution, placing him in the position of Honorary President and lifelong member of the Board of Directors.

In 1914 he married Christine Oberweiser of Ellsworth, Kans., who with their five sons survives him: William H., now at Hyattsville, Md., and President of the Southeastern District; Gerard, assistant pastor to his father at Merrill; Ludwig, Decatur, Ill.; and Thomas of Baltimore, Md. Richard died in infancy. Pastor Kohn's mother died on October 22, 1922, weeks after his death.

At the funeral service on October 11, 1954, Rev. E. H. Bertermann of Wausau, Wis., the deceased's classmate and friend, preached the sermon; the undersigned, who as Vice-President of the District was a long-time associate of the Honorary President, officiated; Dr. J. W. Behnken represented and acted for Synod; and the Rev. Lloyd J. Ziegler, President, spoke in behalf of the District. The Rev. William Ludwig conducted the committal rites at the interment in Merrill Memorial Park.

W. J. PLISCHKE

ANNOUNCEMENTS

Ordinations and Installations

CANDIDATE

Ordained and Commissioned:

Louis Y., in Christ, Phoenix, Ariz., as a missionary to the Philippines, by Dr. O. H. Schmidt, Aug. 15.

PASTORS

Raymond, as Assistant Professor in Concordia Teachers College, Seward, Nebr., by Paul A. Zimmermann, Sept. 24.

Called:

J. Finar, Trinity, Grangeville, Idaho, by Dr. Bartling, Oct. 17.

Henry F., Lake Johanna, St. Paul, Minn., by Pres. H. A. Gamber, Oct. 31.

Paul, St. Paul, Albion, Mich., by Adolph Spiegel, Oct. 31.

Ann, E. L., Salem, Forest Green, Mo., by N. Graebner, Nov. 7.

Hugh, Grace, Long Beach, Calif., by Norman Mueller, Nov. 7.

Gerald, Falls Lutheran, Arlington, Va., by I. B. Roepe, Oct. 10.

McAdoo, Floyd M., St. John, Salisbury, Zion, Gold Hill, N. C., by Leslie F. Frerking, Nov. 7.

Neumann, Karl, Grace, Grass Valley, St. Paul, Chicago Park, Calif., by Pres. Arthur C. Nitz, Nov. 7.

Offerman, Theodore H., Immanuel, Hepler, Kans., Woodrow W. Kurth, Nov. 7.

Pinnit, Walter M., Mount Calvary, Indianola, Iowa, by George A. Vogel, Oct. 17.

Ritz, R. A., St. Paul, Ottawa, Ont., Can., by C. H. Neuhaus, Oct. 17.

Schaefer, G. H., Immanuel, Terril, Iowa, by L. W. Steffen, Nov. 7.

Schulze, Theodore, Christ, St. Catharines, Ont., Can., by J. F. Schutt, Oct. 31.

Schwandt, Elmer, St. Paul, Albee, St. John, Revillo, S. Dak., by W. A. Bunkowske, Nov. 7.

Siefkes, William F., Messiah, Minneapolis, Minn., by Pres. H. A. Gamber, Nov. 7.

Stehr, John W., Trinity, Waconia, Minn., by E. A. Schuett, Oct. 31.

Strandes, Walter B. L., St. Paul, Jonesville, Ind., by Roy E. Guelzow, Oct. 31.

Winter, L. S., Zion, Auburn, Iowa, by N. A. Hannemann, Nov. 7.

Zielke, Wilbur W., Trinity, Lansing, Ill., by A. E. Krause, Nov. 7.

TEACHERS

Firnhaber, Don, Trinity, Grand Island, Nebr., by Walter E. Buss, Oct. 31.

Hartmann, Theodore, Immanuel, St. Charles, Mo., by Frederic Niedner, Oct. 17.

Marty, Edward, Zion, Akron, Ohio, by Pres. Ottomar Krueger, Oct. 17.

Petrowsky, A. R., St. Paul, Ottawa, Ont., Can., by C. H. Neuhaus, Sept. 12.

Installed:

Meinke, Darrel, as Instructor of Concordia Teachers College, Seward, Nebr., by Paul Zimmermann, Sept. 24.

Official Notices

The Rev. Walter A. Pieper of Sebawaing has been appointed Visitor of the Thumb Circuit to replace the Rev. K. H. Trautmann, who is now a member of the District Board of Directors. — A. ZIELE, President, Michigan District.

The Rev. Robert C. Haupt has been appointed Visitor of the Bronx Circuit to succeed Pastor Paul G. Sander, who has resigned for reasons of health. — H. J. RIEPE, President, Atlantic District.

Complying with the resolution of our Houston convention "that the President of Synod appoint a committee of five members to prepare for the next convention a thorough exegetical study of 1 Corinthians 14, 1 Timothy 2, and all other applicable texts as they relate to the question of woman suffrage in our congregations," the undersigned has appointed the following, and they have accepted the appointment: Profs. Victor Bartling, Fred Kramer, A. G. Merckens, and Pastors Theo. Nickel and Martin Zschoche. — JOHN W. BEHNKEN.

Call for Additional Nominations

For adequate reasons, the Board of Control of Concordia College, Portland, upon authorization by the Board for Higher Education, finds it necessary to alter its previous call for candidates for the fields of "Humanities and German" and instead to request nominations for the fields of "Religion and German."

Additional nominations, therefore, are invited for the professorship of Religion and German at our Portland Concordia. Such nominations should be in the hands of the undersigned no later than December 31, 1954. — EDWARD C. MAY, Secretary, Board of Control.

Notices

Anyone knowing of former Lutherans now living in the area of Auburn, Calif., please send their addresses to VICAR RAYMOND WYPFICH, 160½ Cherry Ave., Auburn, Calif. Auburn is located on Highway 40, 36 miles north of Sacramento.

Lutheran High School, Racine, Wis., will have vacancies in the English, Music, and Home Economics departments in their faculty at the close of the present school year. Qualifications of teachers to fill these positions should be sent to JAMES ENGEL, Secretary, Board of Trustees, Lutheran High School, 251 Luedtke Ave., Racine, Wis.

Wanted

Clerical gowns for needy students now at St. Louis Seminary. Any size — any style. Postage refunded. — CALIFORNIA CONCORDIA MOTHERS' CLUB, CLAUDIA M. OTTO, Secretary, 6546 Valmont, Tujunga, Calif.

Opaque projector and a film slide projector. Please state cost and type. ST. PAUL'S CHURCH, MRS. EVELYN MEYER, Flaxton, N. Dak.

Available

Wangerin pipe organ complete; 2 horsepower motor; electro-pneumatic action; 8 ranks on the great organ; 8 ranks on the swell organ; 6 ranks on the pedal organ, with regular combination pistons and accessories. New rectifier. Price very reasonable. — ST. JOHN'S LUTHERAN CHURCH, 301 B St., La Porte, Ind.

Changes of Address

Albrecht, Martin W., 3357 Second Ave., Racine, Wis.
 Berner, Herbert, 5321 W. Washington Blvd., Milwaukee, Wis.
 Borcheit, Otto A., 2400 S. Seventh St., Springfield, Ill.
 Brammeier, Marvin R., 38595 Friendly Ave., Palmdale, Calif.
 Britton, William J., c/o Grace Lutheran Church, Elm and Earl Sts., McPherson, Kans.
 Danker, Prof. F. W., 6317 Southwood, St. Louis 5, Mo.
 Dierks, Chaplain William T., Chaplains Office AD Com-NTC, Great Lakes, Ill.
 Fischer, Ralph, 846 El Monte, Mountain View, Calif.
 Gerike, Marcus, Osmond, Nebr.
 Goehring, Charles N., 2301 Palo Verde Ave., Long Beach 15, Calif.
 Kreyling, Paul, 2458-2 Shima Nakajima Cho, Suido Cho, Nagaoka Shi, Niigata Ken, Japan
 Krieg, Hugh J., 2000 Adriatic Ave., Long Beach 2, Calif.
 Kruse, Edgar F., 325 N. Fifth St., Sterling, Colo.
 Lehmann, Richard P., 813 Buena Vista, Tallahassee, Fla.
 Mehring, Ralph A., 923 N. Fifth St., St. Charles, Mo.
 Meyer, Prof. Carl S., 6317 Southwood, Apt. 3W, Clayton 5, Mo.
 Meyer, Maynard V., c. r. m., 823 S. 11th, Lincoln 8, Nebr.
 Meyer, Norbert W., 3615 61st Ave., S., Cicero 50, Ill.
 Mickan Eldor, 6330 Southwood, St. Louis 5, Mo.
 Nau, Arlo J., c/o Mr. H. F. Myers, Loretta Heights, Annapolis, Md.
 Otto, Edgar J., 2001 E. Third, St. Paul 6, Minn.
 Radtke, Chaplain Ralph, Office of the Staff Chaplain, Hq. Continental Air Command, Mitchell A. F. Base, N. Y.
 Raschke, Curt, Caixa Postal 46, Canoas R. G. S., Brazil, S. A.
 Roehrs, Luther, 906 Collingswood, Corpus Christi, Tex.
 Schwartz, Chaplain Arthur N., 72d Strat. Recon. Wng., Ramey A. F. B., Puerto Rico, A. P. O. 845
 c/o PM New York, N. Y.
 Stahlke, Otto F., 245 E. 134th St., Chicago 27, Ill.
 Tirmenstein, Arthur H., em., 1933 Bellemeade Ave., Evansville 14, Ind.
 Zielke, Wilbur W., 2501 Indiana Blvd., Lansing, Ill.

Teachers:

Alms, Roy H., 303 King St., Houston 22, Tex.
 Bachmann, Norman, 8136 Page Ave., St. Louis 14, Mo.
 Behnke, Frank R., 113 Cecil St., S. E., Minneapolis 14, Minn.
 Braun, Clifford, 126 Broadway, Chicago Heights, Ill.
 Bray, Marlin L., R. 7, Box 705, Vancouver, Wash.
 Cattau, Rollin C., 894 Hamlin St., Akron 20, Ohio
 Doering, William O., 210 Spence St., Kerrville, Tex.
 Herzog, Guenther K., 4314 Spatz Ave., Fort Wayne, Ind.
 Huelle, Morris F., 6018 Randolph, Lincoln, Nebr.
 Knauff, Raymond H., 417 N. Willow Rd., Dishman, Wash.
 Lindemann, Emil R., R. 1, Buhl, Idaho
 Schroeder, Leland, Rising City, Nebr.
 Schubkegel, Alfred, R. 2, St. Charles, Mo.
 Schulenburg, William G., 8854 Whitcomb Ave., Detroit 28, Mich.
 Senne, Walter, 1209 Salzburg Ave., Bay City, Mich.
 Veit, Orville J., Lone Wolf, Okla.

Remember
"This Is The Life"

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"This Is The Life" Brings The Gospel of Christ to America's Millions

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